THE COMMON Catechiſme.

VVith a Commentary thereupon, by Queſtions and *Anſwers, following the words,* as they lye in their order without alteration.

The ſeuenth Edition, corrected and enlarged with proofes of Scripture.

By RICHARD BERNARD, *Paſtor of* Batcomb.

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To the Worſhipfull, M: *Thomas Hanham*, Eſquire, to the wel-affected Gentle-woman his Wife, and to their whole Family, ſound knowledge, with increaſe of fayth, which worketh by loue, is heartily wiſhed.

Worſhipfull,

AFter I had made an eſſay in your Family of this manner of Catechizing, it pleaſed you ſo well to approue thereof, as to deſire a written Copy to inſtruct your houſhold. I promiſed it; but for that ſome other haue alſo requeſted the like of me, I thought it fit (being thereto alſo intreated) to publiſh it for the greater benefit. This is eaſily learned of any that can ſay the words of the common Catechiſme, ſo much neglected. This binds the Learner ſtrictly to the words of that Catechiſme, in anſwering to the queſtions here propounded: And ſerues more to direct the maſter of the family, to make queſtions out of that Catechiſme, then for other to learne to make anſwer thereunto, if they can but ſay the words, except in ſome few places.

This manner of queſtioning to draw anſwers from the words as they lye in order, may be obſerued not onely in Catechiſmes, but alſo in reading holy Scriptures, as is not vnknowne to my people here at home with good fruit.

This my labour, ſuch as it is for the preſent, I

present you with. For I acknowledge your good fauour towards my sonne, and I am very thankfull in his behalfe, as he also himselfe is, being euer ready vpon any occasion to expresse it to your selfe, as also to that worthy honored Knight, Sir Walter Earle, *at whose request it pleased you so fauourably and freely to bestow the Liuing.*

I cannot but mention him, when I write of Catechizing to you, for his more then ordinary religious care in the well training vp of his family this way. In all my daies, among all my acquaintance I haue not seene the like: And I rather admire it, when I consider his daily imployment sundry waies otherwise in publike businesse, the least whereof doth commonly draw most men from almost all care of instructing their households. But what cannot a setled resolution, an industrious nature, a holy zeale, and a godly care to haue Religion in honour, make a pious and deuoted heart to doe?

Sir, I pray you accept this vnfained witnesse of my thankefulnesse, and as some little furtherance for the instruction of your family, vpon which I heartily wish a blessing from God the Author of all good, to whose gracious guidance, I commend you and all yours, and so in all due respectfulnesse, I take my leaue.

Batcomb.

Your Worships, to be commanded,

RICHARD BERNARD.

THE PREFACE TO THE READER.

By Queſtion and Anſwer vpon *the Title of the Booke, and the parts thereof.*

HOw many things are you to obſerue for entrance into this Booke?

A. *Two things.*

Q. VVhich bee they?

A. The title and the booke it ſelfe.

Q. VVhat is the title?

A. A CATECHISME, that is, *An inſtruction to bee learned of euery Child, before hee bee brought to bee confirmed by the Biſhop.*

Q. VVhat things are you to conſider in this title?

A. Theſe fiue circumſtances. 1. The name of the Booke, a *Catechiſme.* 2. The expoſition of the name, an *inſtruction.* 3. Why it was ſet out, *to be learned.* 4. Of whom, *of Children.* 5. When, and in what ſpace of time, *before they come to bee confirmed by the Biſhop.*

Q. Is there any difference betweene this Catechisme and other Catechismes?

A. Not in substance, nor in manner of Catechizing, but in other respects.

Q. Which be they?

A. 1. In respect of the generality of it for all places. 2. Of the publike authority commanding it.

Q. What is a Catechisme?

A. It is an Instruction.

Q. Is euery Instruction a Catechisme?

A. No: but an instruction of the principles of Religion, by the way of Question and Answer.

Q. In how many things then doth a Catechisme differ from other instructions?

A. In two things. 1. In the matter, the principles of Religion. 2. In the manner, by Question and Answer.

Q. Why is it set forth?

A. That it may be both taught & learned.

Q. How is that?

A. Two wayes: according to his Maiesties directions, set forth to this purpose.

Q. Which be those two waies?

A. 1. By examination, in propounding the Questions, and receiuing the Answers. 2. By exposition in giuing the sense and meaning of the words, for further benefit to all the hearers.

Q. Why

Q. Why is a Catechisme to be learned?

A. For many reasons. 1. For better setling of mens iudgements in the truth by being well grounded in the principles of Religion. 2. To profit the more in reading holy Scriptures. 3. To heare Sermons with vnderstanding and iudgement. 4. To discouer error. 5. To be able to examine our selues of our fayth, of our duties to God and man, of our right deuotion in prayer, and of the holy vse of the blessed Sacrament, especially before we come to receiue. 6. To bee able readily to giue an answere of our hope to any one. 7. To be able to teach and admonish others, especially such ouer whom wee haue a speciall charge.

Q. Why is this Catechisme to bee taught and learned before all other Catechismes?

A. 1. To shew obedience to authority, commanding this euery where to be taught. 2. For vniformity sake, that the same truths from one and the same Catechisme, may be knowne to all in euery place. 3. For the benefits of such as remoove their dwellings from one Parish to another, that Children and Seruants may not bee to seeke in their answeres, when they come to be catechized, as it otherwise falleth out of variety of Catechismes taught in seuerall Parishes.

Q. Who is to learne this Catechisme?

A. Euery Child comming to yeeres of discretion.

Q. How many wayes is the name *Childe* to be taken?

A. Two waies according to the Scriptures.

Q. Which bee they?

A. 1. For a Childe in yeeres, as it is commonly vnderstood. 2. For a Childe in vnderstanding, as the Scripture speaketh, 1. *Cor.* 3. 1. *Heb.* 5. 13.

Q. Whom comprehend you vnder the name of children in yeeres?

A. All Children, Apprentices and seruants, which haue not learned this Catechisme.

Q. How must these bee taught?

A. By examination.

Q. Who are to bee vnderstood by Children in vnderstanding?

A. All ignorant of the grounds of Christian faith, though married and well strucken in yeeres, yea, the very eldest for age.

Q. How are these to be catechized?

A. By their being present with attention, when others are examined, and by hearing their Teacher expound the Catechisme.

Q. When and in what space is this to bee learned?

A. We:

A. Before any eyther be admitted to receiue the Lords Supper, or be brought vnto the Bishop to bee confirmed.

Q. Why is it to bee learned, before any come to the Sacraments?

A. Because by the knowledge hereof they may bee the better prepared thereunto, without which preparation they are not counted fit to bee communicants.

Q. Why is it to bee learned before one bee brought to the Bishop?

A. That hee may now in his owne person make profession of his faith, and with his owne mouth ratifie that which in Baptisme was by his God-fathers and God-mothers promised in his name.

Q. But seeing our Church doth not allow Confirmation for a Sacrament, nor doth acknowledge that it addeth any thing vnto Baptisme, why are Children brought to bee confirmed?

A. 1. To see whether Children haue beene so religiously trained vp, as their God-fathers and God-mothers promised and vowed at Baptisme for them. 2. Whether they be able to promise and professe so much now in their owne persons. 3. Hauing so done, that prayer may bee made vnto God, for his blessing and grace to strengthen them

that

that they may continue and encreaſe therein, vnto their liues end.

Q. HAuing gone thorow the Title, now, can you tell me how many parts this Booke conſiſts of?

A. Of theſe two: 1. Of the Preface: 2. Of the matter of the Booke.

Q. Which is the Preface?

A. All that which goeth before the rehearſall of the Creed.

Q. What doth the Preface containe in it?

A. The foure firſt queſtions, with the anſwers thereunto.

Q. What is the matter of the Booke, or Catechiſme?

A. It is firſt the Creed, then the ten Commandements, next the Lords Prayer, & laſtly, the Doctrine of the Sacraments.

Q. Why is this order obſerued?

A. To teach me, 1. That I muſt beleeue, before I can obey. 2. That if I beleeue, I will obey. 3. That beleeuing and obeying, I may then pray to God. 4. That being ſuch an one, I may comfortably vſe the Sacraments.

The

The first Question.

Q. VVHat is your name?
A. *N. or M.*

Q. How many names haue you? Mat. 3. 16. Esay 44. 5. Act. 11. 26.
A. Two, a Christian and Sirname.

Q. What may they put you in mind of? Mat. 6. 14.
A. Of a twofold parentage, naturall and spirituall. 2 Cor. 6. 18.

Q. Who are your naturall parents? Esay 8. 4.
A. My Father and my Mother, *Psa.* 27. 10.

Q. Who are your spirituall parents?
A. God and his Church, *Mat.* 6. 9.

Q. Which of these two names are demanded of you?
A. My Christian name, *Acts* 11. 26.

Q. And why so?
A. That by this name I may bee put in remembrance of my Baptisme.

The second Question.

Q. VVHo gaue you this name?
A. *My Godfathers & Godmothers.*

Q. When was that?
A. *In my Baptisme.*

Q. What were you made in it?
A. *A Member of Christ, Gal.* 3. 27. Gen. 21. 3. Luke 1. 59.

Q. What hath a member relation vnto?

A To

A. To a body.

Q. How many bodies hath hee?

A. Two: a naturall, as we haue, & mysticall.

Q. Of which are you a member?

A. Of his mysticall body, 1 *Cor.*12.27.

Q. VVhat body is that?

A. His Church.

Q. VVhat is hee to his Church?

A. Hee onely is the head thereof, 1 *Cor.*11.3.

Q. VVhat doth hee then vnto it?

A. Hee giueth it spirituall life, motion and direction as a head doth to the body.

Q. VVhat must you feele in you, to bee sure that you are a true member of Christ?

A. That I liue by him to GOD, am moued by his Spirit, and directed by his Word.

Q. Being thus a member of Christ, what doth this make you to bee?

A. *The Childe of GOD.*

Q. How commeth this to passe?

A. By the grace of Adoption, *Eph.*1.5.

Q. And being thus Gods Childe, what then are you made?

A. *An Inheritour of the Kingdome of Heauen.*

Q. To haue then a sure hope of heauen, what must you first bee?

A. I must bee a true member of Christ, and the true Child of God, else shall I neuer inherit that Kingdome.

The

The third Question.

Q. VVHat did your Godfathers and Godmothers then for you?

A. *They did promise.*

Q. What kinde of promise was it?

A. *A vow* vnto God, *Psa.*65.1, & 119.106.

Q. How many things did they promise and vow?

A. *Three things.*

Q. In whose name?

A. *In my Name.*

Q. Which is the first of these three?

A. That I should forsake all the enemies of my saluation. Luke 1.74. Col.3.9.

Q. Which be they?

A. These three, the Deuill, the World, and the Flesh. Mat.13.39. Iames 4.4. Gal.5.17.

Q. Why is the *Diuell* named first?

A. Because hee was the first author of all sinne and euill. Genesis 3. Iohn 8.44.

Q. When doe you forsake him?

A. When I forsake *all his workes*, 1 *Ioh.*3.8.

Q. Why is the *World* put in the second place betweene the Diuell and the Flesh?

A. Because the Diuell doth vse it commonly as a meanes to intice the flesh to sinne. Math.4.8. Gen.3.6. Acts 25.23. Eze.33.2. Eccl.1.2.

Q. What meane you by the World?

A. *The pomps and vanities* thereof, *Esay* 5.14. 1 Ioh.2.16.

Q. What

Q. What make these this World to bee?

Gal.1.4. A. *A wicked world.*

1 Ioh.5.19. Q. When doe you know when you forsake the world?

Ps. 119.101 Gal.6.14. A. When I forsake all the pompes and vanities thereof, and not before.

Q. Why is the flesh named in the last place?

Gal.5.17. A. Because it is within vs, and leaueth vs not vterly till the end.

Q. What meane you by the flesh?

Iam.1.14, 15. A. *All the sinfull lusts* thereof.

Q. When doe you then know, that you forsake the flesh?

1 Ioh 2.16. Rom. 6.12. Gal.5.24. A. When I doe forsake all fleshly lusts.

Q. Why did your sureties promise for you, that you should forsake them, when you were but newly borne?

Psa.51.5 & 56.3. Eph.2.23. 1 Tim.2.26 A. Because from the wombe wee all are Captiues to Satan, slaues to the world, and seruants to the flesh, *Ioh.8.34.*

Q. When can we then forsake them?

Rom.7.17. 18. A. Neuer, except we bee borne anew of water and the holy Ghost, *Ioh.3.3,5.*

Gen.6.5. Mat.15.19. Q. What is the second thing, which they promised and vowed for you?

Psa.119.66 A. *That I should beleeue.*

Q. What are you to beleeue?

A. *All the Articles of my Christian faith.*

Q. What

Q. What is the third thing they promised and vowed for you?

A. *That I should keepe Gods* holy *will.*

Q. When keepe you this his will? Deut. 5.1.

A. When I keepe *his Commandements.*

Q. And when keepe you them?

A. When *I walke in the same,* 2 *Ioh.* 6.

Q. How long must you doe so?

A. *All the dayes of my life, Psal.* 119.44.

The fourth Question.

Q. DOe you thinke that you are bound to beleeue, and to doe, as they haue promised for you?

A. *Yes verily, Eccl.* 5.4. *Psa.* 50.14. *Iob* 22.27. Psa. 22.25. & 76.11.

Q. By whose helpe?

A. *By Gods helpe,* 1 *Cor.* 15.26. *Psa.* 121.1,2. Ioh. 15.5.

Q. Must not you therewith doe your best gracious endeuour?

A. Yea: *And so I will with hearty thanks.*

Q. To whom?

A. To our heauenly Father, *Col.* 1.12.

Q. For what?

A. That hee hath called mee, 1 *Cor.* 1.4.

Q. To what? 1 Tim. 1.13.

A. To the state of saluation, *Gal.* 1.6.

Q. Through whom? Acts 4. 12. & 13.47.

A. Through Iesus Christ, 1 *Pet.* 5.10.

Q What

Q. What is he to vs herein?
A. Our Sauiour, *Act.*5.31.
Q. Now being in this so happy estate, what is our daily exercise?
A. *I pray vnto God*, 1.*Thes.*5.17.*Col.*4.2.
Q. For what?
A. *To giue me his grace*, *Rom.*1.7. & 16.24.
Q. What to doe?
A. *That I may continue in the same State*, *Act.* 11.23. & 14.22.*Col.*1.23.
Q. How long?
A. *Vnto my liues end*, 1.*Cor.*1.8.*Mark.*13.13.

Of the Creede.

Q. CAn you rehearse the Articles of your Belieue?
A. Yes: I beleeue in God the Father Almighty, maker of heauen and earth, &c.
Q. What make you confession of in this Creede?
A. That *I doe beleeue*, *Mark.*9.24.
Q. In whom?
A. *In God*, *Iohn* 14.1.
Q. What is he?
A. *The Father*, *Eph.*4.6.*Ios.*4.23.*Gal.*1.1.
Q. What is his attribute?
A. *Almighty*, 2.*Cor.*6.18.*Gen.*35.11.
Q. Why call you him so?

A. For

A. For that hee is the *Maker of Heauen and earth, Gen.* 1.1. *Esay* 42.5. & 48.13.

Q. In whom else beleeue you?

A. *In Iesus Christ, Iohn* 14.1. & 9.38.

Q. What is he to God the Father?

A. *His onely Sonne, Ioh.* 1.14. & 3.16.

Q. What is he to vs?

A. *Our Lord, Iohn* 20.28.

Q. How came he to be so?

A. *He was conceiued, Luke* 1.31.

Q. By whom?

A. *By the holy Ghost, Mat.* 1.20.

Q. After conception what followed?

A. He was borne, *Math.* 2.1.

Q. Of whom?

A. Of the Virgin *Mary, Mat.* 1.18.25.

Q. What was his entertainement in the world?

A. *He suffered, Esay* 53.

Q. Vnder whom?

A. Under *Pontius Pilate, Math.* 27.13,24,26

Q. What kinde of death was he put vnto?

A. He was crucified, *Math.* 27.35.

Q. Being on the Crosse, did he deliuer himselfe?

A. No: He dyed, *Luke* 23.46.

Q. What was then done with him?

A. He was buried, *Luke* 23.53.

Q. And what more beleeue you concerning him?

A. That

A. *That he deſcended into hell.*

Q. Being in the graue did he lye there ſtill?

A. No: *he roſe againe, Acts* 13.35. *Mat.*28.6

Q. When?

A. The third day, 1 *Cor.*15.4. *Math.*16.21.

Q. From whence?

A. From the dead, Luke 24.46.

Q. What became of him after his reſurrection?

A. *He aſcended into Heauen, Eph.*4.8,10.

Q. What doth he now there?

A. *There he ſitteth, Pſa.*110.1. *Heb.*10.12.

Q. Where?

A. *At the right hand of God, Eph.*1.20.

Q. Who is that?

A. *The Father Almighty, Math.*20.23.

Q. Shall he abide there for euer?

A. No: *from thence he ſhall come, Luk.*9.26.

Q. What to doe?

A. *To iudge, Act.*17.31. 2. *Cor.*5.10.

Q. Whom ſhall he iudge?

A. *The quicke and dead,* 1 *Pet.*4.5.

Q. In whom elſe doe you beleeue?

A. *I beleeue in the Holy Ghoſt,* 2 *Cor.*13.13.

Q. And what moreouer beleeue you in this your Creede?

A. *That God hath a Church, Acts* 20.28. *Eph.* 5.25,26,27.

Q. What a Church is this?

A. *Holy*

A. *Holy and Catholike, Cant.6.8. Heb.12.22.*

Q. What call you the fellowship therein?

A. *A Communion, 1 Cor.10.16. & 12.20.*

Q. Of what sort of persons?

A. *Of Saints, 1 Cor.13.15. Exod.19.6.*

Q. What are the speciall prerogatiues thereof, and which is the first of them?

A. *The forgiuenesse of sins, Heb.8.12. Act.5.31*

Q. Which is the second?

A. *The resurrection of the body* with ioy.

Q. VVhich is the third?

A. *The life euerlasting, Math.25.46.*

Q. How testifie you your assurance of these things?

A. I say *Amen, Mat.28.20. Marke 16.20.*

Q. VVhat doe you chiefly learne in these articles of your beliefe?

A. I learne three things.

Q. Which is the first?

A. *I learne to beleeue in God the Father, the first person, Ioh.14.1. 1 Ioh.5.7. Mat.28.19*

Q. VVhat hath he done for you?

A. *He hath made me, Deut.32.18.*

Q. And whom else?

A. *And all the world, Esy 44.24. & 42.5.*

Q. VVhich is the second thing you learne?

A. *To beleeue in God the Sonne, the second person, Iohn 14.1. & 9.38.*

Q. And what hath he done for you?

Gal.3.13. A. He hath redeemed me, Gal.2.20.
Eph.1.7. Q. And whom too?
A. And all mankinde. *Reu.5.9.*
Q. Which is the third thing you learned?
A. To beleeue in God the Holy Ghost the third Person, *Math.28.19.*
Q. What doth he for you?
1 Cor.6.11. A. He doth sanctifie me, *Rom.15.16.*
Q. And whom besides?
A. And all the Elect people of God, 2 *Thes.2*

Of the ten Commandements.

Q. YOu sayd that your God-fathers and God-mothers did promise for you, that you should keepe Gods Commandements, tell me how many there be?
A. Ten, *Exod.34.28.*
Q. Which be they?
A. Those which God wrote in two Tables.
Q. Are not these Commandements of mans deuising?
A. No: *They be the same which God spake.*
Q. How proue you this?
A. In the twentieth Chapter of Exodus.
Q. What sayth God there?
A. *I am the Lord thy God, Leu.11.44.*
Q. Whom spake he vnto?
A. Vnto all Israel, *Exod.20.22.*

Q. What

Q. VVhat had he done for them, that hee calleth himselfe their God?

A. *He brought them out of the land of Egypt.*

Q. What was that land vnto them? Psal. 81. 10

A. **A house of bondage,** *Exod.* 20. 2.

Q. Which is the first Commandement?

A. *Thou shalt haue no other Gods but me.*

Q. What is here then forbidden?

A. **To haue any other Gods,** *Deut.* 4. 35.

Q. What is on the contrary commanded?

A. **To haue the God of Israel onely for our God,** *Psa.* 18. 31.

Q. Which is the second Commandement?

A. *Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing, &c.*

Q. What doth this forbid?

A. *To make to thy selfe any grauen Image of God, Esay* 30. 22.

Q. Is nothing else forbidden?

A. **Yes: the likenesse of any thing for diuine worship,** *Exod.* 20. 4. *Deut.* 4. 16.

Q. May you no where fetch a similitude for this end?

A. **No:** *not in Heauen aboue, nor in the earth beneath, nor in the water vnder the earth.* Act. 17. 29

Q. But what if any doe make such grauen Images, and such likenesses?

A. **We may not** *bow downe to them, nor worship them, Ios.* 23. 7.

Q. What reason is alledged?

u. 11,44. A. (*For I saith he*) *I am the Lord thy God.*

Q. What a God is he?

A. *A iealous God, Exod.* 34.14. *Psa.* 78.58.

Q. What will his iealousie make him to do?

A. *To visit, Ier.* 23.2, 12. *Esay* 45.16.

Q. What will hee visit?

A. *Sinnes, Exod.* 32. 34. *Psal.* 89.32.

Q. Whose sinnes?

A. *The sinnes of the Father, Exod.* 20.5.

Q. Vpon whom?

A. *Vpon the Children, Iob* 21.19.

Q. How farre?

A. *To the third and fourth generation.*

Q. Among whom doth God reckon all wilworshippers and Idolaters?

ut. 7.10. A. *Among those that hate him, 2 Chron.* 19.2.

Q. But what will he do to them that detest Idolatry and vaine worship?

A. *He will shew them mercy.*

Q. How farre will he extend it?

A. *Vnto thousands, Ier.* 32.18.

Q. How doth he account of these?

A. *As of them that loue him.*

Q. And how doe they shew their loue?

A. *They keepe his Commandements, 1 Ioh.* 5.3.

Q. What is on the contrary here cõmanded?

lat. 4 10. A. To worship onely God, and that in spirit and truth, after his owne will.

Q. Which

Q. VVhich is the third Commandement?
A. *Thou shalt not take the name of the Lord thy God in vaine, &c.*
Q. VVhat doth this forbid?
A. *To take Gods Name in vaine, Deut. 5. 11.*
Q. How is his Name taken in vaine?
A. By wicked swearing, and lewdly living.
Q. VVhat reason is there giuen to inforce this Commandement?
A. The Lords threatning, *that he will not hold him guiltlesse, that taketh his Name in vaine, Exod. 20. 7.* Psa. 139
Q. VVhat is here on the contrary commanded?
A. To be carefull to giue and to procure to be giuen vnto God, all due glory, in thought, word, and deed, *1 Cor. 10. 31.* Psa. 22. Esay 24.
Q. What is the fourth Commandement?
A. *Remember thou keepe holy the Sabbath day.*
Q. What is first here commanded you?
A. To remember. *Exod. 20. 8.*
Q. What?
A. The Sabbath day, *Ex. 16. 23. Leu. 23. 32.*
Q. Wherefore?
A. To keepe it holy, *Deu. 5. 12. Ier. 17. 22.*
Q. How many dayes doth God allow vs before it come?
A. Sixe dayes, *Exod. 16. 26.*
Q. What are you to doe in these six dayes?

A. I am to labour, Exod. 20.9.

Q. In what?

A. *In doing all that I haue to doe, Deu. 5.13.*

Q. Why are you to labor thus the six daies?

Exod. 20. 16. 29. A. *For the seuenth day is the Sabbath.*

Q. Whose Sabbath?

A. *The Sabbath of the Lord our God.*

Q. VVhat is herein forbidden?

A. *To doe in it any manner of worke.*

Q. Who particularly by name are here spoken vnto?

A. *Thou, thy sonne, and thy daughter, thy man-seruant, and thy maid-seruant.*

Q. And what else is forbidden labour?

A. *Thy Cattell.*

Q. And who besides?

A. *And the stranger?*

Q. What stranger meane you?

A. *Which is within thy gates.*

Q. What reason is giuen for all this in the Commandement?

A. *The Lords owne example, Deut. 5.15.*

Q. How many dayes wrought he?

A. *Six dayes,* Gen. 1.

Q. VVhat did hee in those six dayes?

A. *He made the Heauen, Earth, and Sea.*

Gen. 1. 2. 3. 4. 14. 15. 1. 16. Q. And what else?

A. *And all that is in them, Esay 44.24.*

Q. what did he when the seuenth day came

A. *He*

A. *He rested the seuenth day, Exod.31.17.*

Q. VVhat did therefore the Lord vnto the seuenth day?

A. *The Lord blessed the seuenth day, Exod.20.*

Q. What meane you by that?

A. *He hallowed it, Deut.5.*

Q. VVhich is the fift Commandement?

A. *Honour thy Father, and thy Mother, &c.*

Q. VVhat doth this command?

A. *Honour: Rom.12.10, & 13,7.*

Q. To whom?

A. *To Father and Mother, Mat.15.4.*

Q. What reason is alleaged to moue hereunto?

A. *That thy dayes may be long: Exod.20.* Eph.6.3.

Q. Where?

A. *In the Land which the Lord thy GOD giueth thee.*

Q. What is here generally commanded?

A. *Preseruation of mine owne, and my neighbours dignity.*

Q. VVhat on the contrary is forbidden?

A. *All indignity, Rom.14.10.*

Q. Which is the sixt Commandement?

A. *Thou shalt doe no murther, Exod.20.*

Q. What is here forbidden?

A. Murther, and all hurt to mine owne and Neighbours life, *Num.16.15.*

Q. What on the contrary is here commanded?

A. In

A. Innocency, *Math.*10.16.

Q. Which is the ſeuenth Commandement?

Deut.5.18. A. *Thou ſhalt not commit adultery.*

Q. What is here forbidden?

A. Adultery, and all vncleanneſſe whatſoeuer, *Gal.*5.19. *Eph.*5.3. *Deu.*23.13,14.

Q. What on the contrary is here commanded?

A. Chaſtity, *Leu.*18.24. 2 *Cor.*7.1.

Q. Which is the eighth Commandement?

A. *Thou ſhalt not ſteale, Deu.*5.19.

Q. What is here forbidden?

A. Theft, and all vniuſt dealing, 1 *Theſ.*4.6.

Q. What is on the contrary commanded?

A. Equity, *Pro.*2.9.

Q. Which is the ninth Commandement?

A. *Thou ſhalt not beare falſe witneſſe againſt thyneighbour. Exod.*20.16. *Deu.*19.16.

Q. VVhat is here forbidden?

A. Falſe witneſſe bearing, and all vntruths.

Q. Againſt whom?

A. Againſt my neyghbour. *Deut.*5.20.

Q. VVhat on the contrary is commanded?

A. Verity. *Pro.*12.17. & 14.5.

Q. Which is the tenth Commandement?

A. *Thou ſhalt not couet, &c.*

Q. What is here forbidden?

A. Vnlawfull coueting.

Q. Of what?

A. Of

A. *Of my neyghbours house, Deut.5.21.*

Q. May we not couet any other thing?

A. *No: neither his Wife, nor his Seruant, nor his Maid, nor his Oxe, nor his Asse, nor any thing that is his.* Math.5.28 Iudg.7.21 Mich.2.2. Acts 20.33

Q. VVhat on the contrary is here commanded?

A. Contentation from the *Integrity* of heart, resting euer thankfull to God for our present estate. Heb. 13.5 Phi.4.11,12

Q. VVhat doe you chiefely learne by these Commandements?

A. I *learne two things, Math.22.40*

Q. VVhich is the first?

A. *My duety towards God.*

Q. VVhich is the second?

A. *My duety towards my neyghbour.*

Q. VVhat is your duety towards God?

A. *My duty towards God, is to beleeue in him, to feare him, and to loue him, &c.*

Q. VVhat are these words?

A. The summe of the first Table.

Q. What is here required of you?

A. *My duety towards God.*

Q. How many inward graces are required of you to doe your duety to him?

A. *Three.*

Q. Which be they? John 14 2 Chr.20 Deut. 6 & 11.1

A. *To beleeue in him, to feare him, and to loue*

loue him.

Q. How are you to loue God?

Mat.22.37. Luke 10.27 A. I must loue him sincerely, with all my heart, vnderstandingly with all my mind, affectionately with all my soule, and effectually with all my strength.

Q. What will this make you doe?

Math.4.10. A. To worship him.

Q. In receiuing of his benefits, what requires he of you?

A. To giue him thankes, 1 *Thes.*5.18.

Q. In all distresses, what is your duety?

A. To put my whole trust in him. *Ps.*3.14.

Q. What will this your trust in distresse moue you vnto?

A. To call vpon him., 2 *Sam.*22.4.

Q. What is required generally of you whatsoeuer your estate be?

Tim.1.17 A. To honour his holy Name, and Word.

Q. To manifest this, what must you endeavour?

A. To serue him, *Mat.*4.10. *Act.*20.19.

Q. In what manner?

A. Truly. *Deu.*11.13. *Ios.*24.14.

Q. How long?

A. All the dayes of my life.

Q. What is your duty toward your neighbour?

22.30. A. *My duety toward my neyghbour, is to loue him,*

him as my selfe.

Q. What are these words?

A. The summe of the second Table. Mat.22.39.

Q. What is here required of you?

A. My duety towards my neyghbour.

Q. What is that?

A. To loue him, *Math.*5.43.

Q. In what manner?

A. As mine owne selfe, *Math.*19.19. Gal.5.14.

Q. What ought to be your generall carriage towards all?

A. To do to all men, as I would they should doe to me, *Math.*7.12.

Q. In all mankinde, whom in nature are you first to respect?

A. My Father and Mother.

Q. What owe you to them?

A. Three things.

Q. Which bee those three?

A. Loue, Honour, and Succour, 1 *King.*2.19

Q. Who are the next, you are to haue in regard?

A. The King and his Ministers.

Q. What are you bound to doe to these?

A. To honour and obey them, 1 *Pet.*2.17.

Q. How are you to carry your selfe to them that haue any way command ouer you?

A. I must subuit my selfe, *Heb.*13.17.

Q. To which of them?

Rom.13.1, 7. A. To all of them.

Q. How many sorts are there of them?

Iudg.5.9. Gal.6.6. A. Foure: Gouernours, Teachers, spirituall Pastours, and Masters.

1 Tim.5.17 Col.3.22. Q. What must be your commendable behauiour in generall to your betters?

Rom.12.10 A. To order my selfe lowly and reuerently.

Q. How are you to demeane your selfe, that you may liue harmelesly toward all sorts?

A. To hurt no body, by word or deed.

Q. What is required of you in your trading with men?

Rom.12.17 A. To be true and iust in all my dealings.

Q. What must your carriage bee towards your enemies?

A. To beare them no malice, nor hatred in my heart, 1 *Ioh.*3.15.

Q. What are you to keep your hands from?

Mat.18.19. A. From picking and stealing.

Q. And what your tongue from?

A. From euill speaking, lying, & slandering.

Q. How are you to keep your whole body?

A. In temperance, soberneſſe, and chastity. 1 *Pet.*4.7.

Q. How may you liue contentedly?

A. Not to couet other mens goods.

Q. To effect this, what must you doe?

A. I must learne and labour to get mine owne liuing.

Q. After

Q. After what manner?

A. *Truly, Eph.6.6.*

Q. And what else must you doe?

A. *I must doe my duty in some state of life.* 1 Cor.7.20.

Q. What state meane you?

A. **Euen that, vnto which it shall please God to call me.** Heb. 5.4.

Q. What is the question before the Lords Prayer?

A. *My good Child, know this, that thou art not able to doe these things of thy selfe, &c.*

Q. To whom doth the Catechist speake?

A. **To me.**

Q. What would he haue you to know?

A. **Mine owne inability, that** *I am not able to doe these things of my selfe, nor to walke in the Commandements of God, and to serue him.* 1 Cor.3.5. Phil.2.13. Iohn 15.5. Esay 26.12.

Q. Though you cannot of your selfe, is there therefore no helpe to make you able?

A. **Yes, the speciall grace of God,** *Tit.2.11,12*

Q. What must you doe to obtaine this?

A. *I must learne at all times to call for it.*

Q. How? Math.7.7.

A. *By diligent prayer, Mat.21.22.*

Q. What forme of prayer haue you?

A. **That which is called the Lords Prayer.** Luke 11.2. Math.6.9.

Of

Of the Lords Prayer.

Q. LEt me heare therefore, can you say the Lords Prayer?

Math. 6. 9. Luke 11. 2. A. *Our Father which art in heauen, &c.*

Q. How many parts are there of it?

A. Three: the Preface, the Petition, and the conclusion.

Q. Which is the Preface?

A. *Our Father which art in heauen.*

Q. What doth this teach you?

A. To whom onely I am to pray.

Q. Who is that?

Psal. 115. 3. A. God alone, *Luke* 11. 2. *Gen.* 4. 26.

Q. What call you him?

A. Father, 2 *Cor.* 6. 18.

Q. Whose Father is he?

A. *Our Father, Esay* 63. 16. & 64. 8.

Q. Whom conceiue you in this word *Our*?

Gal. 4. 6. 1 Ioh. 1. 3, 7 A. All such as haue the spirit of Adoption, and are in the Communion of Saints.

Q. Where is this our Father?

A. In Heauen, *Math.* 7. 11.

Q. How many Petitions be there?

A. Sixe.

Q. Which is the first Petition?

A. *Hallowed be thy Name.*

Q. What meane you by Name?

A. Gods

A. Gods titles, his properties, his Words and Workes, by which he is knowne and remembred as by a name, and so are a memoriall of him, *Exod.* 5.15.

Q. What vnderstand you by hallowed?

A. The setting apart of this name from all abuse, to holy vses, *Leu.* 10.3.

Q. What then begge you of God in this Petition?

A. That wee may remember so to doe, to thinke, & speake of God, of his Attributes, Word, and Workes, as he may receiue honour, glory, and prayse by vs, 1 *Cor.* 10.31.

Q. Why is this Petition in the first place?

A. Because Gods glory is to be first in all our desires and purposes.

Q. VVhich is the second Petition?

A. *Thy Kingdome come, Math.* 6.10.

Q. What meane you by his Kingdome?

A. The rule of God in our hearts. *Psal.* 143.8

Q. How must this be?

A. By his Word, and Spirit.

Q. What aske you of God herein?

A. That God would subdue the Diuell, the World, and the Flesh, and graciously subiect vs to his Will, by his Word, and Spirit, that we may come to heauen in the end, *Psa.* 31.3. *Esay* 58.11.

Q. Why is this Petition set after the former?

A. For that this is the meanes to hallow his name.

Q. Which is the third Petition?

Mat.6. 10. A. *Thy will be done in earth, as it is in heauen.*

Q. What meane you by his will?

A. Gods will reuealed in his written Word the onely rule of life, *Iof.*1.8.& 22.7.

Q. What desire you of God herein?

A. That wee may haue grace to leaue our owne wils, and to doe his will.

Q. Where?

A. *Here in earth.*

Q. But after what manner?

Psa.119. 31 A. *Euen as it is in heauen.*

Q. How is that?

A. Willingly, readily, ioyfully, faithfully, sincerely, and constantly.

Q. Why is this Petition the next after the other?

A. Because this sheweth the true effect of the former, that indeed Gods Kingdome of grace is come vpon vs.

Q. Which is the fourth Petition?

Matth.6.11. A. *Giue vs this day our daily bread.*

Q. What meane you by bread?

A. All things necessary for vs in this present life, *Gen.*3.19. *Pro.*20.13.

Q. What beg you of God herein?

A. That

A. That God would sustaine our lines here with all temporall necessaries. Gen. 27. Psa. 144. 13, 14.

Q. How aske you for these?

A. As Gods owne gift, *Acts* 17.25.

Q. For whom aske you these?

A. For vs, my selfe, and all Gods people.

Q. For what time?

A. For this day, *Mat.* 6.34.

Q. Whose bread aske you?

A. Our owne, gotten by lawfull meanes, through Gods blessing in Christ.

Q. What manner of bread aske you for?

A. Daily bread, that which is agreeable to nature, and conuenient for our calling and charge.

Q. VVhy is this next the other Petition?

A. Because supply of bodily necessaries should make vs more cheerefull to doe Gods will, *Ier.* 33.9.

Q. Which is the fift Petition?

A. *And forgiue vs our trespasses, &c.*

Q. What meane you by trespasses?

A. Our sinnes.

Q. And what by forgiuenesse?

A. The not imputing sinne vnto vs, and fully acquitting vs through Christ, both from the guilt and punishment. Rom. 2. 6. Psal. 32. 1. Rom. 5. 1.

Q. What then beg you of God in this Petition?

A. That God would in mercy pardon and forgiue, *Psal.*51.1.2 *Sam.*24.10.

Q. Whom?

1.14.2. A. *Vs*, me, and all other his children.

Q. VVhat?

A. *Our trespasses*, *Esd.*9.6.

Q. Why is this Petition next after the other?

A. That we may not forget in the midst of temporall blessings, to seek reconciliation, and to be at peace with God. *Deut.*6.11.

Q. Which is the reason added to the Petition?

A. *As we forgiue them that trespasse against vs*, *Math.*6.

Q. What is your duety when you aske forgiuenesse of God.

A. To forgiue, 1 *Sam.*26.24. *Math.*6.14.

Q. Who are to forgiue?

A. We, I, and all that aske forgiuenesse of God, *Acts* 7.59,60.

Q. Whom are you to forgiue?

A. Them that trespasse against vs. *Act.*7.60

Q. Is your forgiuenesse like vnto Gods and a cause thereof?

A. No.

Q. Why is this then added to the petition?

A. As a signe assuring vs of our forgiuenes grounded vpon Christs promise. *Mat.*6.14

Q. Which

Q. Which is the sixt Petition?

A. *And leade vs not into temptation, but deliuer vs from euill, Math.6.18.*

Q. What meane you by temptation?

A. Inticement vnto sinne, *Iam.1.13,14.*

Q. What meane you by leading into temptation?

A. To be left of God in the time of triall to my selfe, and to the power of the temptation, *2 Chron.32.31.*

Q. What begge you of God in this Petition?

A. Not to be forsaken of him, *Psa.81.21.*

Q. When?

A. In the time of temptation and tryall. 2 Tim.4.1

Q. What would you haue him then to doe for vs?

A. To deliuer vs, *Psal.40.13. & 50.15.*

Q. From what?

A. From the euill of temptation. *2 Pet.2.9.*

Q. Why is this Petition added to the former?

A. For that we, which craue the assurance of pardon for sinnes past, are also to begge assistance of Gods grace to preuent sinne to come, *Esay 30.21. 1 Sam.25.31:33.*

Q. Which is the conclusion?

A. *For thine is the Kingdome, the power, and the glory, for euer, Math.6.13.*

Q. What containe these words?

A. A reason of assurance in our praying to God, for such things as bee contained in the petitions.

Q. How many things are here ascribed to God?

A. Three.

Q. Which is the first?

b 24.2. A. *Thy Kingdome*, his absolute rule ouer all.

r.34.17. Q. Which is the second?

b 23.13. A. *The Power*, so infinite, as he is able to doe

uke 1.37. what he pleaseth, being the Lord God omnipotent.

Q. VVhich is the third?

om.11.36. A. *The glory*, for to him, praise, honour, and

hil. 4.20. thankes are due for all things.

Tim. 1.7. Q. How long are these his?

eb.13.21. A. For euer.

u. 1.6. Q. How are these sayd to be his?

A. Originally, absolutely, and eternally.

Q. What is the last word after the conclusion?

A. *Amen*.

Q. Why is this added in the end?

lat.28.20. A. To testifie my desire to haue that I aske,

Cor.14.16 saying, so be it: as also to shew my faith, that so it shall be, as I haue asked, if God thinke it good.

Q. What desire you of God in this prayer?

A. I

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, &c.

Q. What are these words?

A. A short summe of those things which I beg of God in prayer.

Q. Who is to pray?

A. I, as well as others, *Neh.*1.6. *Psa.*5.2.

Q. What affection are you to pray with?

A. With desire to haue my request, *Rom.*8.16

Q. Whom are you to pray vnto?

A. To my Lord God, *Psa.*5.2. *Dan.*9.18.

Q. Who is he?

A. Our heauenly Father, *Esa.*63.16. & 64.8

Q. What moueth you to pray to him?

A. *He is the giuer of all goodnesse, Iam.*1.17.

Q. What chiefly in the first place doe you beg of him?

A. *To send his grace vnto me, Zach.*12.10.

Q. To whom else?

A. *And to all people,* 1 *Pet.*1.2. *Act.*4.33.

Q. Why desire you this grace for you and them?

A. *That we may worship him,* 1 *Cor.*14.8.

Q. When doe we worship him?

A. When we serue him, *Math.*4.10.

Q. And when serue we him?

A. When we obey him, *Deu.*10.12,13.

Q. What else pray you for besides?

A. *That he will send vs all things that be needfull.*

Q. For what first?

A. *For our soules, Mat.6.33.*

Q. And for what next?

A. *For our bodies.*

Q. VVhen God sends you his grace and all these necessaries, what more need you to beg of him?

A. *That he will be mercifull to vs, Psal.51.1.*

Q. What meane you especially by this?

A. *To forgiue vs our sinnes, Dan.9.19.*

Q. And what else craue you of him?

A. *That it would please him to saue and defend vs, Psal.59.1.*

Q. In what dangers?

A. *In all both ghostly and bodily, Rom.7.24,25*

Q. VVhat moreouer pray you for?

A. *That he will keepe vs from all euils.*

Q. VVhich are the first?

A. *All sinne, and wickednesse, 1 Sam.24.11,12*

Q. Which be the second?

A. *Our Ghostly enemies, Luke 1.74. Col.1.13.*

Q. Which is the last?

A. *Euerlasting death, 1 Thes.1.10.*

Q. What perswasion haue you in thus making your request vnto God?

A. *This I trust he will doe.*

7.1. & 52.8. 5.5. Q. Vpon what ground doe you thus trust?

A. *Of his mercy and goodnesse.*

Q. By whose meanes?

A. *Through*

A. *Through our Lord Iesus Christ.* Ioh.16.23. & 14.14.

Q. What conclude you hereupon?

A. Therefore I say Amen.

Q. What meane you by *Amen*?

A. *So be it.*

Of the Sacraments.

HOw many Sacraments hath Christ ordained in his Church?

A. Two *generally necessary.*

Q. Which be they?

A. *Baptisme, and the Supper of the Lord.* Mat.28.19. & 26.26,27

Q. What meane you by this word *Sacrament*?

A. *I meane an outward visible signe.* Gen.17.10. 11. Rom 4.11. Exod. 12.13

Q. Of what?

A. *Of an inward and spirituall grace.*

Q. To whom is it giuen?

A. *Vnto vs, Math.26.26,27.*

Q. By whom was it ordained?

A. *By Christ himselfe, 1 Cor.11.23.*

Q. For what end?

A. *First, as a meanes whereby we receiue the same grace, Acts 2.38. Eph.5.16.*

Q. And what else?

A. *Secondly, to be a pledge to assure vs thereof, Exod.12.23. Gen.9.14,15. Rom.4.11.*

Q. How many parts be there in a Sacrament?

A. Two

A. *Two.*

Q. VVhich is the firſt ?

A. *The outward viſible ſigne, Acts* 8.36, 38.

Q. Which is the ſecond ?

A. *The inward ſpirituall grace, 1 Pet.*3.21.

Of Baptiſme.

Q. VVHat is the outward viſible ſigne in Baptiſme?

A. *Water, Acts* 8.38.

Q. VVhat is done with it ?

A. *With it the perſon baptized is dipped or ſprinkled.*

Q. How is it adminiſtred ?

A. *In the name of the Father, and of the Sonne, and of the holy Ghoſt, Mat.* 28.19.

Q. VVhat is the inward and ſpirituall grace?

A. The purging of our ſoules by the blood of Chriſt, and ſanctification of the ſpirit.

Q. What is the firſt effect hereof?

A. *A death vnto ſinne, Rom.*6.3,6.

Q. What is the ſecond ?

A. *A new birth vnto righteouſneſſe, Tit.*3.5.

Q. Why ſpeak you thus of a death vnto ſin, and a new birth vnto righteouſneſſe ?

A. *For that by nature we are borne in ſinne.*

Q. VVhat are we in this naturall eſtate?

A. *Children of wrath, Eph.*2.3.

Q. And what are we being thus renewed in Baptisme?

A. *We are hereby made the children of grace?*

Q. What is required of persons baptized?

A. *Repentance, Acts 2.18. Mat. 23.3.*

Q. What is the power thereof?

A. *That thereby we forsake sinne, Acts 3.19.*

Q. What is the second?

A. *Fayth, Acts 8.37. & 2.41. Marke 1.15.*

Q. What is the efficacy and force thereof?

A. *That whereby we beleeue.*

Q. How must you beleeue?

A. *Stedfastly, Col. 2.5.*

Q. What must you beleeue?

A. *The promises of God, Rom. 4.20*

Q. Made to whom?

A. *Made to vs. Acts 2.39.*

Q. Where?

A. *In that Sacrament.*

Q. Why then are infants baptized, when by reason of their tender age they cannot performe them?

A. *They doe performe them.*

Q. By whom?

A. *By their sureties.*

Q. What haue they done for them?

A. *They promised and vowed them both in their names.*

Q. Is this enough for those infants, if they liue?

A. *No,*

A. So: *but when they come to age themselues are bound to performe them.*

Of the Lords Supper.

Q. WHy was the Sacrament of the Lords Supper ordained?

A. *For a continuall remembrance,* 1 *Cor.* 11.26

Q. Of what?

A. *Of the Sacrifice of Christ, Heb.* 7.27.

Q. And of what else?

A. *And of the benefits which we receiue thereby.*

Q. What is the outward part or signe of the Lords Supper?

A. *Bread, and wine, Math.* 26.26,27.

Q. By what warrant are these both to be receiued?

A. *Because the Lord hath commanded them to be receiued, Luke* 22.17,19,20.

Q. What is the inward part or thing signified?

A. *The Body and Blood of Christ.* 1 *Cor.* 11.24

Q. How are these receiued?

A. *They are verily and indeed taken, and receiued. Iohn* 6.53. 1 *Cor.* 10.16.

Q. Of whom?

A. *Of the faythfull, Iohn* 6.47.

Q. Where?

A. *In the Lords Supper.*

Q. What are the benefits whereof wee are made partakers thereby?

A. *The strengthening and refreshing of our soules.*

Q. By what?

A. *By the Body and Blood of Christ.*

Q. How is the resemblance expressed?

A. *As our bodies are by the bread and wine.*

Q. What is required of them which come to the Lords Supper?

A. *To examine themselues,* 1 *Cor.* 11. 28.

Q. Of what?

A. *Whether they repent them.*

Q. How?

A. *Truely.*

Q. Of what?

A. *Of their former sinnes.*

Q. How may their truly repenting appeare?

A. *By steadfastly purposing to lead a new life, Acts* 11. 21, 23.

Q. What else must they haue with it?

A. *A liuely fayth.*

Q. In what?

A. *In Gods mercy.*

Q. Through whom?

A. *Through Christ.*

Q. What more must you come with?

A. *With a thankefull remembrance.* 1 Cor. 11.

Q. Of

Q. Of what?

A. Of his death, 1 *Cor.*11.26.

Q. And how lastly must you come?

A. In charity, *Matth.*5.23.

Q. With whom are you to be in charity?

A. With all men, *Heb.*12.14.

Q. What if you come vnpreparedly without these?

1 Cor.11.27 A. I come vnworthy, I eate and drinke my
Iohn.13.27. owne damnation, God may punish mee, and
the diuell may enter into me, as he did into
Iudas, and bring me to destruction both of
body and soule: from which euils the
Lord deliuer vs for his mercy
sake, Amen.

FINIS.